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# The TAHRIK-I-JADID

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Editor :
NASEEM SAIFI

IHSAN 1359 H.S. –JUNE 1980 C.E

**Maulana M. Ajmal Shahid, Amir and Missionary Incharge, Nigeria, receiving a copy of the Holy Quran (Arabic/English) printed in Ghana, from Maulana Abdul Wahab Adam, Amir and Missionary incharge, Ghana.**

مکرم مولانا محمد اجمل شاهد امیر جماعت نائیجیریا مکرم مولانا عبدالوهاب صاحب آدم امیر احمدیہ جماعت غانا سے غانا میں طبع شدہ قرآن کریم (عربی اور انگریزی) لے رہے ہیں۔

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

MONTHLY

# TAHRIK-I-JADID

RABWAH

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*Editor*

NASEEM SAIFI

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## MALFOOZAT

### *STEADFASTNESS*

I should very much like that the friends struggle and work hard, for, steadfastness takes a man to the stage where he is honoured by the acceptance of the prayers. There are a lot of people in the world at this moment who complain of the prayer. But I say that the pity is that they do not possess the quality of steadfastness ; how can they enjoy the acceptance of prayers without it. We see the signs of the acceptance of the prayer in this very world. When one has achieved the state of steadfastness, there is a sort of cool-heartedness and a consolation. Even if there is a seemingly failure or dis-appointment it gives no burning of the heart. But if one is ignorant of the facts of the acceptance of the prayer, every little disappointment gets hold of the heart like a flame of the Hell ; the discomfort becomes a source of worry.

(Malfoozat Vol. X, p. 22)

### *SYMPATHY*

Everybody has his own way of showing sympathy. If you

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go to a Doctor the way he will show sympathy is that he will give medicine for some illness of yours and if you go to an Officer, he will show you sympathy by getting you rid of the injustice (or cruelty) of someone who is suppressing you. That is how, the way of showing sympathy is different with different people. So far as my sympathy is concerned I show it by way of giving you advice that this world is transitory—to last only for a few days. If some one can well understand this fact, all the false joys would vanish and one would be whole-heartedly inclined towards God. Man makes extensive plans and unlawful schemes because he does not know how long he is going to stay in this world but when he begins to realise that the death is facing him, he avoids sins. The godly people can find it through their own experience and through the experience of their friends as to what is going to take place the next day and that is why they do not seek pleasure from the worldly affairs nor they give them any satisfaction.

(Malfoozat Vol. X page 32)

## *PREACHERS*

The , alaihissalam, was talking about the Preachers as to what kind of people would make good preachers. He said : "As for the preaching work, the people who could come under the category of *Man-yattaqillaha wasbir* would be suitable. They should have the quality of Taqwa (fear of God) and they should be patient ; they should be of blameless character and such as avoid sin and remain far away from it. They should display patience in the times of hardship ; they should not be infuriated by the abuses that are hurled on them by others. In adversity they should remain calm and steadfast. If they are beaten up by somebody they should not retaliate so that the trouble may be avioded. when the opponent discusses things he likes the other side to be irritated so that he would lose patience and a sort of

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battle would ensue."

(Malfoozat IX p. 427)

## *THREE QUALITIES FOR SERVICE*

If somebody has to be entrusted with some responsibility, notice must be taken of the fact that he has three qualities viz. Trustworthiness, hardwork and know how. Unless all these three qualities are to be found in him, he would not be deserving to be entrusted with any responsibility. If somebody is trustworthy and hard-working but the duty that has been assigned to him, is such that he knows nothing about it, how do you think that he will do his job. If he knows how to do his work and he is a hardworking man but he lacks trustworthiness, then also he would not be the person to whom the responsibility should be entrusted. If he knows how to do the things (assigned to him) and he is also trustworthy, but he is not a hardworking person, he would not be able to do his work satisfactorily.

"In short all these three qualities are required to be possessed by the one to whom some responsibility has to be entrusted."

(Malfoozat IX p. 354)

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# From HUZUR'S TALKS

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## Strong and Trustworthy

On the 19th of February Huzur had a sitting with the friends of the Community after the Maghrib prayer.

Referring to Moses, Huzur said; The Holy Quran has mentioned two qualities of Moses: He was strong and he was very brave and courageous and he could be trusted. It was his courage that made him stand in the face of a powerful king like Pharoah. This Pharoah claimed to be God.

"The fact is that these two qualities of being strong, brave and courageous and being trustworthy are basic to the nature of man and it is very essential that the human beings must possess these qualities.

So far as the Prophets are concerned they are the bravest men of their times—that is why they take the kind of stand on opposition to their enemies, that they do. The bravest of them all was the Holy Prophet, sallallaho alaihi wa sallam, and so far as his being trustworthy is concerned there also he occupies the highest place. That being the case it is vitally important that his followers should also be the possessors of these qualities. Physically they should be strong and should have the courage to obey the commands of God. They should also be able to convey the message of God fearlessly."

## Means for Strength

Although the physical strength is obtained through the grace of God, the means that have been presented for it should also be put to use very appropriately. One of the things that can be said to be a Must for physical strength is the use of milk. The very first thing that a baby needs on his arrival into this world is milk. And therein lies a lesson for us. That lesson is that milk is an important part of the foods that go to make the human body strong. And if milk is so important—as it really is—then we must pay attention to what produces milk. That actually means that we should take good care of the cows and buffaloes. If they are strong their milk will contain elements productive of strength and if on the other hand they are weak, their milk will not be very good for human physique."

"Meat is also one of the factors productive of strength. Just as good milk can be had from strong animals, so also good meat can be obtained only from strong animals. Thus for both the things it is necessary to look after the animals so that people can get good milk and good meat."

Dilating on the balanced diet, Huzur laid stress on using different kind of meats, dried fruits and other things of that sort. "A balanced diet certainly gives a balanced health and balanced morals. Friends should always take good food which is health giving and they must remember that the most unhealthy food is the one acquired through unlawful means. He who uses unlawful means is

always afraid of being caught and the fear does not let his food become health giving, rather it affects his mental, moral and spiritual capacities as well."

Huzur further remarked that "when one has got all the health giving foods it is necessary for him to adopt means for deriving the greatest benefit out of these foods and for that, one has to work hard, to take exercise and to take a walk in the early hours of the morning."

## Trustworthiness

On the 20th of February, also, Huzur had a sitting with the friends after the Maghrib prayer. Huzur dilated on the quality of being trustworthy. To start with he talked of the quality of being strong and in this respect he exhorted the audience to fear none but God. He cited the instances of the battles that the Muslims of early days had to fight against the mighty Kings.

Although, he said, the Muslims were fewer in number and much weaker (apparently) they never showed their backs to the enemy. They not only fought steadfastly, they won battles and thus proved that they were really strong in physique and in faith as well.

## Arguments—Our weapon

Huzur said, "We have not to fight in the battle fields with the arms. We have to "fight" with the arguments and therefore we should be strongly equipped with this weapon and we should practise this kind of confrontation." Having said this much about the quality of being strong, Huzur said, "The prophets possess the quality of being trustworthy in the highest form. And the greatest among them was the Holy Prophet sallallaho alaihi wa sallam. He conveyed the teaching that he had been given for mankind fearlessly. He cared for none and carried on his job. Some people asked him to make some slight changes in the text of the Holy Quran and they would accept him but he rejected their demand outright and told them that the text being from God could undergo no changes and no body had the right to effect any changes however slight they be. The Holy Prophet sallallaho alaihi wa sallam, told his addressees that the quality of trustworthiness should be first and foremost displayed in connection with one's own self. God says that the trusts should be handed over to those who really and truly deserve them by being capable of them. Evrybody who has got some talent must have access to the means for the development of that talent. None should stand in his way and none should debar him from moving forward. God also says "fee amwaalihim haqqul lissa-ilin wal mahroom". He does not forbid to earn as much as one can. Of course He says that I have made you rich but the wealth that you have is a trust with you. You must remain one of the commoners till every-body in the world has the opportunity of developing the talents given by Me. Huzur exhorted the addressees to follow the example of the Holy Prophet, sallallaho alaihi wa sallam. He prayed to God that He may reward everybody who had given him any amount of service.

## Good of both the worlds

On the 21st of February Huzur left Nasirabad for Karachi. On the way he halted for a while at Mirpur Khas where Huzur gave audience to quite a good number of friends. During the discourse

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with them Huzur said, "The enemy was very strong as compared with the Muslims in the battle of Yarmouk. At times the confrontation continued for more than six to seven hours without any break. The Muslims could bear this strain with good health which they had acquired through good and balanced food and constant exercise. They must never have been violating the rules of heath and they must have been very hard-working. God says in the Holy Quran :

سخر لكم ما في السموات و ما
في الارض جميعا .

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That is, He has made subservient to you every thing that is there in the skies and in the earth.

The early Muslims must have put all the things that are there in the universe to their best use and that is why they got themselves recognised as strongmen in the world This truth has been lost sight of with the consequence that the non-Muslims have taken over the knowledge of science while the Muslims have been left behind. God has taught a prayer through the Holy Quran which is :

ربنا اتنا في الدنيا حسنة و في
الاخرة حسنة

That is O Lord, grant us the good of this world and the good of the next world).

This prayer actually points to the fact that the good of the next world should be based on the good of this world. You should pray and work hard for the good of this world and make good use of them. But do not stop there. The 'good' of this world should be used in a way that they have to attract the good of the next world. If for example a farmer is negligent of his farm, he does not water the fields and does not care to protect it against the birds or the animals that can destroy it, how can he expect good crop and if he does not get good crop how can he make sacrifices for the cause of God."

## Teachings and Practice

On Friday the 22nd of February Huzur led the prayer at the Ahmadiyya Mosque Martin Road, Karachi. In his sermon Huzur thanked God for being given all the teachings required by mankind in the Holy Quran and a practical example of all those teachings was appropriately given by the Holy Prophet, sallallaho alaihi wa sallam. The perfectness of these teachings and their practicability as shown by the Holy Prophet are a conclusive proof of the fact that they are meant for all the people all over the world and for all the times to come. If we look into the life of the Holy Prophet, we find a perfect example of complete obedience to God and that is why God revealed to him saying "Tell the people that if you love God you should follow me and then God will love you."

Huzur remarked that every body obeys God or can obey God in accordance with the talents granted to him One should always fear God he said, and none should be associated with Him. He told the Jamaat that pride in one's family connections is also a kind of *Shirk* i.e. association with God.

Huzur said, "The world has forgotton that God has to be obeyed and the Holy Prophet has to be followed. The Ahmadiyya Community has been established in this Age to remind the world of what has gone

out of its mind. Let the members of the Community know it full well that they have to follow the footsteps of the Holy Prophet and it is by doing so that they have to achieve the love of God. They should become a model for the whole world and they should explain things to all the people and bring them nearer to the door of God. They should also pray to God that He may enable them to do whatever is required of them.

## God's religion—supreme

After the Maghrib Prayer Huzur had a sitting with the friends. There explaining the claims of the Founder of the Jamaat he told his listeners that all the scholars and the saintly men in the Muslim Umma have always held the belief that the verse :

هو الذی ارسل رسوله بالهدی

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و دین الحق لیظهره علی الدین کله

referred to the supremacy of Islam in the whole world

had to give cogent arguments for the truthfulness of this noble religion of God through heavenly signs; he had to convince the world of the perfectness of the Sharia of the Holy Prophet Mohammad, sallallaho alaihi wa sallam.

The Founder of the Jamaat said emphatically that Islam would spread all over the world before three centuries passed from the date.

On the 24th of February, Huzur addressed the Khuddamul Ahmadiyya and told them how important it was that knowledge should be acquired about every thing and from every source that can be made available—books, observation or experience.

Huzur said, "Most of the Khuddam are at the moment studying in the schools or colleges and what they gain from there falls under the category of the knowledge that has already been acquired by some one else and it reaches us through the books. This is called book knowledge. In contrast to this it is not the books that are prescribed for the students rather it is the topics on which the knowledge has to be acquired. The students are given a wide scope to think over the topics from all the angles and then present something solid. This makes them ponder over the things and reach the conclusion by themselves. It is quite clear from all this that there the students cannot make their mark by just getting the excerpts from here and there.

"Since we have to give the spiritual knowledge to the world we must make our intellects bright. We have to serve the world in all the aspects of life and if we do not make ourselves masters of various sciences how can we tackle our responsibilities."

Huzur exhorted the Khuddam never to become a prey of contradictions. He also told them to keep themselves busy all the time.

"It must be remembered," he said. "That life is very precious; no part of it should be wasted. The Holy Prophet, sallallaho alaihi wasallam did not have a single moment to spare. He was always preaching and training the people.

that you are that person whose time will not be wasted." He was therefore always busy. The opponents wanted to waste his time by putting him to law courts. But his attention was always fixed on his own assignment."

Huzur advised the Khuddam never to waste their time rather they should keep themselves fully engeged in activities.

## Acquisition of Knowledge

He also dilated on the knowledge that is acquird through observation and experience. He said, "One should think over the things around him and pray to God that He may grant him knowledge about them. Every change that has taken place in this world provides a proof of:

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كل يوم هو فى شان

For example, TAKE THE TREES All of them are different from one another so much so that they differ in their smell and taste. In order to find out facts about this aspect of the trees, a lot of observation and experience is needed. And if we do not use our sense of observation it will be nothing less than ungratefulness to God" He further said, "It is necessary for us to acquire the worldly knowledge for God has taught us the prayer

ربنا اتنا فى الدنيا حسنة

(O Our Lord grant us the good of this world] If we do not acquire the worldly knowledge how can we gain the good of this world. But along with that we have also been taught to pray:

و فى الاخرة حسنة

And good of the next world. We must try to acquire the good of the next world as well. That is possible only if we acquire the spiritual knowledge, and that knowledge is to be found, the whole of it, in the Holy Quran. And you should also know the key to the knowledge of the Holy Quran is purification. The purer a person is the greater is his approach to the understaning of the Holy Quran." Huzur also talked about the Morls and said "Let all the Khuddam remember that if the morals are not good, inteiligence cannot be sharp."

## Scholarships

On the 29th of February Huzur said, "I have formed a committee for the scholarships which are to be awarded in accordance with the needs of the brainy students. So far as the merit scholarships are concerned no consideration is given to the financial condition of the parents. But as for the scholarships that I have announced the students will be paid only as much as their parents really cannot afford. In other words the parents will be bound to pay as much as their means permit them to do and the rest will be paid by the Community.

The Community have also been made to pledge that no child should have to abandon his or her studies because of the non-availability of funds to his parents. If there is a child who comes from a poor family but he cannot afford to pay for his studies, the Community must take up his case and provide for him."

Huzur also repeated his instruction that no male child should leave his studies before he has matriculated and no female child should leave her studies before she has passed the eighth class.

Huzur urged the addressees (and

through them, the whole Community) that they should always ponder over things, make experiments and draw conclusions themselves.

Huzur remarked that initiative was most essential for a community to make progress and excel others.

## Balanced life

In the evening Huzur had a sitting with the friends after the Maghrib prayer. Talking about the balanced ilfe he said, "Islam has taught us never to go beyend the bounds. Going beyond the bounds has been referred to as *Israf* in the Holy Quran. Wealth is a great bounty of Cod, it must be safeguarded and one must not go beyond the bound in spending ; it should be utilised as the Holy Quran has told us to do."

As for the Community funds, Huzur said, "I should like to advise the friends to use the Community funds in the best possible way ; in no case any amount however little should be wasted. Of course you should be very careful about your personal earnings as well. In the first place there should be no partnership in business and in the second place if any partnership has to be formed, great care should be taken to avoid pitfalls The instuctions of the Holy Quran in connection with the transaction must be fully observed ; this as a master of fact provides a great safeguard for our wealth. By giving us these instructions Islam has laid us under great obligation. Do not usurp the wealth of other—and here the word "Others" does not make any distinction between the Muslims and the non-Muslims.

"The other aspect of it is that one should be very careful in buying one's needs. One should not do so with closed eyes. You should try to buy the best with the lowest price. You should also be very balanced in your diet. That will give you good health and good health is very much needed to enable one to sreve God and .

# OUR GOD

"Our God is a very loyal God and for those who remain loyal to Him, He shows works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant on every field. How fortunate, then, is he, who doe not let go his hold of such a God? Him we have recognised."

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# RABWAH DIARY

## Majlis-i-Ansarullah Rabwah One-day Ijtima

The Majlis-i-Ansarullah, Rabwah, held a one-day Ijtima at the Masjid Aqsa on the 26th of April, 1980. All the Ansars of Rabwah spent the whole day at the Mosque listening to the speeches and praying to God that the message of the Founder of the Jamaat may reach every soul in the world and it may be accepted by everybody wherever he might be living.

Passages were read from the writings of the Founder of the Jamaat along with readings from the Holy Quran and the Hadees. Speakers also drew the attention of the audience to their responsibilities in respect of informing the people of the message of the Jamaat.

A written test was given and declamation contest was also held. To enliven the programme and also to lay the needed stress on good health, sports and athletics were also part of the day's programme.

All the Ansars had lunch at the mosque and that proved to be a very interesting item ; everybody liked the scene—and of course, the food.

The inaugural speech was made by Sahibzada Mirza Tahir Ahmad, Sadr, Majlis-i Ansarullah Markaziyya. The prizes were awarded by the Zaeem-i-Aala.

The closing remarks and the silent prayer led by the Sadr Sahib brought the Ijtima to a close.

(It is suggested that the one-day Ijtima can be held everywhere very comfortably).

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## ACCEPT HIM

We very fervently pray to God that the whole world may really and truly accept the Holy Prophet, Mohammad, sallallaho alaihi wa sallam, and live Islamic lives so that every body can enjoy the love of God and peace and prosperity.

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*Fill in the blanks.:*

(1) The whole world is, insha Allah, going to be won over by the——— and brought to the doorstep of ———.

(2) Holding the banner of——— we are determined to reach the corners of the earth to convey message of the———.

(3) The Ahmadiyya——— all over the world receive messages from ——— who encourages them to moved forward on the road of supermacy of———.

(4) Nobody can snatch our smiles for we are for God and God is for us. We follow the———and therefore God loves us.

(5) We are———and nobody can convince us that we are not———.

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# KHUTBA

On Friday the 22nd of November, 1974,
told the audience, in his Friday Sermon that "whoever follows the path of Taqwa, Allah the Almighty effects a distinction between him and others." And that "it is this very distinction through which the hearts of the people are won over by Ahmadiyyat" Huzur said that in future also it is this very distinction through which the hearts of the people will be won.

Huzur exhorted the Community to reform themselves and their surrounding and thus make every thing around them bright and full of light.

After reciting the Tashahud and Suratul Fatiha, Huzur recited the following verse of the Sura Aal-i-Imran : and said, God loves those who are Muttaqi (God fearing ane righteous). In the terminology of the Holy Quran when it is said that man loves God it actually means that he tries to obtain His nearness and when it is said that God loves the man it means that God likes him and bestows on him His favours-

"In the verse quoted above God says that those who fulfil their promise—or in other words keep to their pledge—and tread on the path of Taqwa they are really and truly Muttaqi and God loves them and bestows His favours on them.

What does it mean to fulfil one's promise. It really means that one should guard something and continue doing so all the time. And here safeguarding means safeguarding one's faith."

Huzur dilated on three aspects of safeguarding the faith. He remarked that a believer could be called a Believer in the true religious sense of the word only "when these three things are found in him. One, that he should believe the truth to be so from the core of his heart. Two, he should express the truth with his tongue (should not remain silent about it). Three, he should put all the aspects of faith into action.

Huzur said that he had talked about the meanings of these things because he felt that many people did not know them. "Let it be clear that I am telling you that Faith means the Sharia of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. Just as those who are sitting in front of me have their own names—as my name is Nasir—so also Faith is the name of the Sharia of Holy Prophet. I have also told you that Faith demands three things.

"I should like to add that the Sharia of the Holy Prophet has laid great stress on Taqwa and in fact the starting point of the spiritual progress begins with the avoidance of sins ; that is like clearing the ground in order to sow good seeds. There is no doubt about it that hman nature is weak but the Sharia of the Holy Prophet has pointed out ways and means of getting rid or overcoming this weakness of human nature. We can do so by asking for forgiveness from God."

Huzur said, "As for Tagwa we find that different people have different grades of Taqwa. Some have more than others and the result is that they can have more progress and at a quicker speed. They know the minu-

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test details and they keep all of them in view and gain more than others".

Huzur further explained what the love of God could mean. Said he, When it is said that God loves someone it really means that He bestows His favours on him and guides him and guards him.

He advised the members of the Jamaat to shun the evil and avoid all the weaknesses which have been pointed out by Islam for the benefit of all of us, to ask for the forgiveness of our sins from God the Almighty and to continue praying to Him. It is these things that he said would create a sort of distinction ; and it is this distinetion that helps us to bring the other people nearer to us and makes them understand the true significance of life. It Is the aim of our life that we should bring the whole world under the banner of the Holy Prophet Mohammad, sallallaho alaihi wa sallam, and we can achieve this objective of ours through Taqwa.

May God enable us to do our duties to the best of our abilities.

## Perfect Conviction

"O ye who seek the Lord, open your ears and listen! Take heed that there is nothing like perfect conviction which delivers you from sin; conviction give you the power to do good; and conviction alone can turn you into a lover of God. Can you turn away from evil without perfect conviction? Can you hold your base impulses in check without the help of a sure light? Without this perfect conviction, can anyone bring about any real change in himself? Can you attain to any state of satisfaction and peace of mind without this perfect certainty? Can you at all win any real prosperity without it."

# Prayers of the Holy Quran

(1)

'Our Lord, make us submissive to Thee and of our off-spring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy ; for Thou art Oft-Returning with compassion and Merciful.' And our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them ; surely, Thou art the Mighty, the Wise. The Holy Quran 2 : 129-130 (This prayer was offered by Hazrat Abraham, peace be on him, when he and his son, Hazrat Ishmael alaihissalam, were raising the foundations of the House (i.e. the Ka'aba).

(2)

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire 2 : 202 (God says in the Holy Quran that there are some people who ask for the good in this world alone. Such people are granted the good in this world but they have no share in the good of the next world. But as for those who ask for the good of both of the worlds, they will surely have a goodly share of the good of this world as well as the good of the next world.)

(3)

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people. 2 : 250 When Talut set out with his forces against Jalut and his forces felt that they had no power against Jalut (i.e. he was more powerful than they were), this is the prayer they offered. The result was that David killed Jalut and Allah gave him soveriegnty and wisdom and taught him of what He pleased.

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# NEWS IN BRIEF

Huzur Khalifatul Masih III has directed the Khuddamul Ahmadiyya, the Ansarullah and the Lajna Imaullah to form *book clubs* so that every home is supplied with books without any financial burden; the payments will be made by instalments and the instalments will be fixed according to the paying capacity of the individuals.

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Mr. Mohammad Sharif Ashraf reports that the second Annual Ijtima of the Majlis Ansarullah was held on the 19th of April; the venue was the Mahmud Hall of the London Mission.

In his inaugural address Maulana Sheikh Mubarak Ahmad referred to the Law of Nature and the Law of Sharia and told his audience that both these laws worked hand in hand.

The first speech was delivered by Ch. Mohammad Zafrullah Khan who drew the attention of the members of the Majlis Ansarullah to their duties. First and foremost he said, it was necessary that the Ansars gave a very good example in their words and deed and they also acquired knowledge. He told them that it did not behove any one of them to waste his time in just gossiping. Chaudhri Sahib also told his listeners that they should not form the habit of just copying others; it was necessary that they took pride in their culture, more especially things based on the teachings of the Holy Quran.

Hafiz Qudratullah addressed the Gathering on the prophecies about the present age. He referred to the Holy Quran and the Hadees and laid great stress on the prophecy connected with Gog and Magog.

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Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vaklut Tabshir advised the participants of the 26th Annual Tarbiati Class held by the Khuddamul Ahmadiyya, to try all they could, to act upon all the commandments of God and thus become a glowing example and a living model for the people. He further remarked that the sweet smell and the glittering light of Ahmadiyyat should be emitted by their bodies.

His theme was

يا ايها الذين آمنوا لما تقولون ما لا تفعلون

(O ye who have believed, why do you say what you do not do.)

He drew the attention of the Murabbis (whoever they be, whether the Murabbis appointed by the Community as Missionaries, or others who are given the duty of looking after the younger generation) to analyse their lives and to remove the shortcomings. He said, "We should not ignore even the smallest commandment of God and we must always be full of confidence that God does not let anybody's sincere efforts go waste."

Sahibzada Sahib talked of his extensive tours in Europe, Far East, and other countries and remarked that wherever he had talked about the beautiful teachings of Islam, people were highly impressed but they wanted to know where these teachings were being put into practice; they wanted to see a model of the Islamic society.

Before closing his Address, Sahibzada Sahib told the 'students' to make full use of the pure and pious atmosphere of Rabwah by meeting the elderly people of the Community.

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The Tarbiati Class was attended

by 518 'students' representing 339 Majalis from all the parts of the country.

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Maulvi Majeed Ahmad Sialkoti reports the holding of
Day Meetings all over Sierra Leone. He has made special mention of Freetown, Magburake, Bo, Tombodu, Blama, Kenema and Rokupr.

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Huzur Khalifatul Masih III performed the Nikah of Miss Yasmin Ahmad and Mr. Tahir Arif. Miss Yasmin is the grand-daughter of Huzur Muslih Mauood and Mr. Tahir is the son of Maulana M. Y. Arif, formerly an Ahmadiyya Missionary in the United Kingdom.

The Nikah was performed on the 25th of May, 1980 at the Residence of Huzur Khalifatul Masih.

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Maulvi Siddiq Ahmad Munawwar reports from Mauritius that two thousand rupees were presented to the Embassy of Pakistan for the Afghan Refugees.

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Maulvi Ataul Mujib reports that the 4th of January being a Friday and a holiday, the members of the Community could attend the Friday Service in a large number. They were of four different nationalities and their meeting one another with the greatest affection was a scene never to be forgotten.

On the 24th February, the members of the Community distributed literature and thus observed the Tabligh Day in their respective circles. Before going out for distribution a meeting was held and the significance of the occasion explained. All the members were given copies of a new pamphlet 'Our Beliefs, and packets of other handbills as well.

For the first time in the history of Japan a meeting was held to commemorate the prophecy about the Muslih Mauood. The Gathering was addressed by Maulvi M. A. Munib, Sayed R. A. Shah and Maulvi Ataul Mujib.

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Maulvi Aziz-ur-Rahman has reported the holding of Quran Exhibitions in Nigeria and Mohammad Aslam Nasir has reported the holding of the Annual Ijtima by the Majlis Khuddamul Ahmadiyya, Upper Region, Ghana.

Calling upon the Ahmadiyya youth to set a good example, he cited the two young men who killed Abu Jahl in the Battle of Badr and Dr. Abdussalam who has recently won the Nobel Prize.

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The Ahmadiyya Students Association, Lahore and Faisalabad have decided to run free coaching classes for the students of the F. Sc during the Summar Vacations, at Rabwah. The subjects taught will be Physics, Chemistry, Algebra, English and Biology.

If the Ahmadi students all over the world help one another-students of higher classes coaching the student of lower classes on voluntary basis-it will produce very good results in the field of education; the field for which Huzur Khalifatul Masih III is laying very great stress now-a-days.

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# Our Institutions

**The schools—Primary and Secondary—and the Clinics that the Jamaat is running in various parts of the world are an important part of our activities. Our readers very much like to read all about these institutions. The pages of the Tahrik-i-Jadid are open for reports of the progress and functions and day today working of these institutions.**

**Please do write to us.**

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# So Said the Founder of the Ahmadiyya Movement

## Recepients of Mercy

I should like to assure you that the obedient and the truthful people are the receipients of the Mercy of God. These are the people who go into the presence of God with a present of purity and they stay away from mischief and evil deeds because they know that these things keep the man away from God and become the cause of deprivation. These are the people who are washed with the water of a pure spring, and such as are washed at this spring never become unclean and impure and they are made to drink a beverage with the consequence that such people do not feel thirsty any more. They are granted a life which is never interupted by death. They are given a paradise from which they are never turned out. Contrary to this, the people who do not drink from this spring and who are not touched by the Hand of God, they fall away from God and go nearer to the Satan. They abandon going to God and that is the reason why they have no consolation, nor do they have any arguments or impressions.

(Malfoozat Vol. III, p-18

## Keep my Company

I can assure those who would stay with me for a considerable period of time that if they come here with a sincere he art and good intention and pure determination and sincere thoughts for search, God would remove their inner darkness with His Bright manifestation and He would grant them a fresh God—realisation and intense certainty on His existence. And mind you, these are the very things that protect a man against the poison of sin and become an elixir for him.

This is the very service that has been assigned to me and this is the very need that I should like to fulfil. He who wishes to get rid of the chains of sin should know that this is the only way he can do so.

(Malfoozat Vol III, p-20)

## Keep the doors open

Just as when somebody shuts the doors of his house he is deprived of the light as well as of the life giving air, or if he takes poison, his life comes to an end, when a man cuts himself off from God and commits sin, he is covered by a darkness and thus gets himself involved in the punishment. *Gunah* (sin) was really *Junah* whlch means to get away from the pivotal point (the centre). When man gets away from God and does not stand in front of the light of God-the light which comes from God and descends on the hearts of the people-he gets himself engrossed in darkness which ultimately becomes a chastisement for him. Whatever the type of evasion, same is the type of the punishment. But if the man wants to come back to the same Central point and takes himself to the place where the light is, he will find the lost light. It is just as we can get the light in the room when we open its windows. In the spiritual realm as well, it is coming back to the light that can provide real comfort and guards against the painful experience of drifting away from the Centre. This is what is called *Tauba* (repentance) and this very darkness that is produced in this process is

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called the darkness of the Hell. Coming back to the original centre gives the comfort which is interpreted to mean paradise.

(Malfoozat Vol. III, p. 26)

## Try to understand God

It is necessary for *Ma'rifat* (God realisation) that first of all one should underestand God and one cannot do so until one stays in the company of somebody whose personality is a God showing personality—he should stay with him with a good intention and sincerity, and should be with him for a considerable period of time. After this it will become very easy for him to understand the whole system of rewards and punishments, this world and the next world. Pondering over this statement one comes to the conclusion that the philosophy of the hell and the paradise that the Holy Quran has presented is unique and no other scripture has explained it thus. (Malfoozat Vol. III, p. 30)

## Perfect Living Miracle

The Holy Quran is a perfect living miracle and the miracle of the language is such that it never becomes old, nor it ever dies out. If somebody wants to see any sign (remnant) of the miracles of Moses, where can he find them. Do the Jews have the staff (of Moses) and does it even now possess the power of transformation into a serpant? And so forth and so on. In short, all the miracles that the prophets have shown in the past came to an end with the end of their own life. But so far as the mi acles of our Holy Prophet, sallallaho alihi wa sallam, are concerned they are fresh and living at all times and in all the Ages. That these miracles are living miracles and death has not been able to stretch its hands towards them, is a elear proof of the fact that the living Prophet is none other than the Holy Prophet, sallallaho alaihi wa sallam, The real life is the one granted to the Holy Prophet, sallallaho alaihi wa sallam none else has got it. His teaching is a living teaching because its fruits and its blessings are still there : They are the same fruits and blessings as those thirteen centuries ago. There is no other teaching about which anyone can claim that by following it one has become the recepient of the fruits and the blessings and he has become a Sign (or a manifestation) of God.

We find that with the grace of God the fruits and the blessings of the teachings of the Holy Quran are still there and we do receive the Blessings that one can get by sincere following of the Holy Prophet, sallallaho alaihi wa sallam.

God has established this dispensation to give the living testimony of the truth of Islam and to show that the blessings of the Holy Prophet sallallaho alaihi wa sallam can be had even now as they were available thirteen centuries ago. That is why hundreds of signs have been shown by now and I have invited the leaders of all the religions that they should try to compete with me in this matter. None has come forward to display and prove the truth of his dispensation. (Malfoozat Vol. III, p. 37)

## Why the name "Mohammad"

His name is Mohammad because this word means the one who is very greatly praised. Mohammad is the person who is praised in the land and on the skies. There are a lot of people who were very much looked down upon by the worldly people and they were considered to be lowly and dealt with, like lowly people but they were greatly honoured

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ed and praised on the skies. They were truthful in the eyes of God. There are others who are praised by the worldly people—they receive appreciation from all the sides—but they were cursed by the heavens and by God, His Angels and His near ones ; they do not praise them.

So far as the Holy Prophet sallallaho alaihi wa sallam is concerned he has been praised both on the land and in the heavens. This honour and distinction has been given to none but the Holy Prophet, sallallaho alaihi wa sallam. The large number of pure people who were with the Holy Prophet, sallallaho alihi wa sallam, was not given to anyone else. Of course Moses, peace be on him, had a nation of millions but they were not as steadfast, or virtuous and courageous as were the companions of the Holy Prophet, may God be pleased with them. So far as the people of Moses are concerned their condition was such that they were believers at night and renegade during the day.

Comparing the Companions of the Holy Prophet with the people of Moses tantamounts to their comparison with the whole world. The people who joined the Holy Prophet were so righteous and Godly and sincere that the like of them cannot be met with any where in the world. Great appreciation for them is mentioned in the books of Hadees. So much so that the Holy Prophet sallallaho alaihi wa sallam, says :

الله الله فی اصحابی

(i.e. you can find the manifestation of God in the lives of my companions). The Holy Quran also praises them in the words :

یبیتون لربهم سجدا و قیاما

i.e. they spend their nights prostrating and standing (in prayers) for their Lord.

(Malfoozat Vol. III, p. 83)

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## Do Not be Negligent

All of you should listen very attentively and ponder over it seriously, for, this is the matter of faith. To be negligent, or become slack or to be unattentive can produce very bad results. Those who are negligent in the matter of faith, and when they are addressed they do not listen to it attentively, do not gain anything from what is said to them, even though what is said may be a very good thing of high standard and very effective. It is this type of people obout whom it is said that they have ears but do not hear, they have hearts but do not understand. You should remember that you should listen very attentively to whatever is said to you for, he who does not do so, however long may be the period for which he stays with the beneficial person, he cannot gain anything whatsoever.

When God raises prophets in the world, they are met with by two types of people. One, those who listen to them attentively and these are the people who benefit from the person of the prophets and are the recepients of true virtue and its blessings and fruits. Two, those who not only do not listen to what the prophets say they even go to the extent of mocking at them and are always scheming and trying to harm them.

(Malfoozat Vol. III, P. 142)

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## Be Patient

They (the opponents) abuse me

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but I do not mind their abuses nor do I expect any sorrow for this act of theirs. It is because I know that they have become helpless and cannot oppose me successfully. They express their helplessness through hurling abuses on me, issuing Fatwa of Kufr against me and dragging me to the court with false cases and telling lies. Let them oppose me with all their powers (of all kinds) and let them see whom the decision (of God) favours. If I pay attention to their abuses, I shall not be able to do the work that God has assigned to me.

Now just as I do not pay any attention to their abuses, I advise my Community also that they should listen to the abuses and tolerate them and they should never retort with abuses, for, by doing so the blessing will be lost. They should show forbearance and patience and display good morals. You should remember it well that wisdom and excitement can in no case go together (they are very much opposed to each other). When one is excited and full of anger, wisdom takes leave and goes away. But he who shows patience and forbearance is granted a light which brightens up the powers of wisdom and then, this light begets more of light. Since excitement makes the head and heart dark, this darkness produces more of darkness.

(Malfoozat Vol III P. 181)

## The Fear of God

Why should we be discouraged? What dowe know what the end of this storm of opposition is going to be. Good says:

و استفتحوا و خاب كل جبار عنيد

It shows that when the Prophets and the Messengers are raised in the world, they show patience upto a certain limit of time and when the opposition by the opponents reaches its climax they turn to God, with full concentration for a decision. The result is

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و خاب كل جبار عنيد

استفتحوا describes the *Sunnat* (practice) of God that they ask for the decision of God and this desire springs in their heart at a time when as if the decision has already been taken (on the heavens) Why should we, therefore, mind the opposition by the opponents. These opponents are doing their duties by stages. The beginning is theirs, the end is for the Muttaqi people (the God fearing and the righteous people).

و العاقبة عند ربك للمتقين

(And the end, with your Lord, is for the Muttaqi people).

(Malfoozat Vol III P. 214)

## No Controversies

Wherever the members of my Community are I tell them emphatically that they should not indulge in debates, confrontation and controversies. If ever they have to hear the unpalatable words and harsh talks, they should try to avoid such people. I tell you with great certainty and sincere belief that a special prepration is being carried on, on the skies, to support my cause we have tried all we could to prove to people the truth of my claims. Now God has decided to act and it is in accordance with His standing practice from times immemorial. I am afraid that if the members of my Community do not stop indulging in useless talks and meaningless controversies, the heavens may delay the action that is stipulated-or the action may not be taken at all.

For, the practice of God is that His wrath descends on those who are

the recepients of His countless Bounties and who have been shown a great number of His signs. He does not turn His attention to the people, for wrath, address or accusation, about whom the decision yet has to be implemented.

That is why He says to the Holy Prophet sallallaho alaihi wa sallam

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فاصبر كما صبروا اولوالعزم ولا تستعجل

(i.e. you should show patience, as the patience was shown by those who had great determination and do not be in a haste in their matter) and He says

ولا تكن كصاحب الحوت

(i.e. you should not be like the one connected with fish) and

فان استعت ان تبتغى نفقا فى الارض

This kind of things have been said by God because the Holy Prophet wanted the decision about the nonbelievers, without delay, whereas God, as His practice is, works in a slow manner and with lenience. But in the end He crushed the opponents of the Holy Prophet sallallaho alaihi wa sallam, that not even their traces were left behind.

Likewise it is possible that some of the members of my Jamaat might feel worried and ask for the decision quicker simply because they have to hear the abuses and be the targets of fabrication and foul language but they should keep in mind the practice of God which was manifested in the case of the Holy Prophet sallallaho alaihi wa sallam. That is why I say it repeatedly that you should keep away from the gatherings of confrontation and all movements of this kind. This is becauee what you want to accomplish—to prove the truth for the enemies—has now been taken by God in His own hands.

Now you should busy yourselves in Prayers, asking for the forgiveness of your sins, and Worship of God and purification of the self. It is in this way that you can make yourself deserving of the kind attention and the rewards of God which He has promised. Although God has promised to me, through the prophecies, very great things, but you should not begin to boast for nothing. You should shun jealouies, acrimony, back biting, pride, haughtiness, evil deeds-hidden and open-slackness and negligence and you should remember that the good end is always destined for the Muttaqi people, as God says.

والعاقبة عند ربك للمتقين

You should think of becoming *Muttaqi*. (Malfoozat Vol III p-282)

## God is the Protector

I very strongly believe that God does not let the righteous servant of His go waste. If such a person is thrown into the fire as was done to Hazrat Ibrahim (Abraham) the fire cannot burn him; I believe that not only one fire, even if there be a thousand fires they cannot burn him. If a truthful person is thrown into it he will definitely be saved. If the opponents of the Task that has been assigned to me throw me into the fire, I am full of certainty that the fire will not be able to burn me: if I am thrown into the cage of lions, they will not be able to devour me. I tell you with confidence that our God is not the God who should not be able to help His truthful servant; rather our God is that powerful God who creates a distinction between His servants and their opponents. Had that not been the case, prayer would have been something meaningless. I tell you the truth that whatever I say about God, His powers are tens of millions of times more than that.

(Malfoozat Vol. III, p. 290)

## No Compulsion in Religion

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Whatever God does, He does it for the education and training of the people. Since the period of greatness and grandeur is usually long and this centuries during which many period for Islam extended over many victories were won even in far off lands, some of the unwise people have accused Islam of having been spread at the point of the sword, whereas Islam teaches

لا اکراہ فی الدین

(there is no compulsion in the matters of religion)

In order to prove the truth of the fact that Islam was not spread at the point of the sword God has raised the Khatamul Khulafa and the duties of ending the war has been assigned to him. On the other hand God has also said:

لیظہرہ علی الدین کلہ

that is he (the Khatamul Khulafa) would see to it that Islam becomes dominant over all other religions through arguments and decisive proofs and would put an end to the wars.

Those who are waiting for a bloody Mahdi and Messiah are greatly mistaken.

(Malfoozat Vol III p-293)

## Do Appropriate deeds

The real object of raising the prophets is that they should produce the sort of Faith in God which enables a man to do appropriate deeds and which also turns the nature of the man to be such that it would burn the sin. It should be remembered that one can never do appropriate deeds unless one has sincere faith in God and a great sense of realisation. Every deed becomes appropriate if it is done with the full understanding of the attributes of God. The ap ropriate deeds of the people, their giving of charity etc. is an act of traditionalism and a matter of habit ; they do not do so because they possess God-realisation which is based on a strong faith in God. Since the generality of the people do good deeds just by way of habit and they are far away from the real understanding of God, the prophets are raised to make the people realise the significance of faith in God ; all other things are a logical result of this faith. That is wny it can be said that the real object of the advent of the prophets is that they should inform the people of the aim of their life—worship of God—and produce in them the kind of faith which would give them the understanding of God.

(Malfoozat Vol. III P. 303)

## Do good to everybody

My teaching for you is that you should treat the people nicely; give sincere obedience to the Officers, for, they protect—life and belongings are safe because of them You should also treat your relatives very kindly, for, they have rights over you. Of course, those who are not Muttaqi and are engrossed in innovations and association of others with God and oppose me, should not be followed in prayers (they should not be your Imams), though they should be treated nicely.

My principle is that we should do good to every body. He who cannot do any good to the people in this world cannot expect any reward in the next world. That is why you should think good of every body. Of course, there should be no mingling in the religious affairs. Just as a physician diagnoses and treats every body, be he a Hindu or a Christian, so also you should follow the principle of doing good to all and sundry.

(Malfoozat Vol III p-319)